The Lamẽtacion of England.

W.W.

Esay lv. chapter.

Seke the lorde while he may be found/and call apō hym while he is nye/ lett the vngodly man forsake his own wayse/ and the vnrighteous his own ymaginacions/ and torn again to the lord our god/ so will he be merciſull to vs/ for he is redy to forgeue.

Joell the second chapter.

Thus sayth the lord/turn you vnto me with all your hartes/ with fasting/ weping and mourning/ rent your hartes and not your garments/ and turn you to the lord our god for he is gracius/merciſull/long ſuffrung/ and off great compaſſion/ and redy to pardon wickydnes/ &c.

THer hath bene here tofore diuers godly and weldyſ-poſyd perſons, that for the preſeruacyon and welth off ther own contres: haue taken great paines to wryte and put fourth diuers godly, and notable books for the redreſſyng off many abuſes vſyd in ther comon welthes. Among other ſerteine Englyſhmen, perceiuyng the ſtate and comon welth off England to decaye, being mouyd in conſciens off a good zeale and trwe hart, that they beare, to this ther naturall contre, haue takē paynes, to ſett forth in prynt, dyuers notable books, which haue geuen warning to avoyd the great dangers lyke to folowe in the comon welth off this realme, yf ſpedy remedy were not prouidyd for.

Iohan fyſh.

Fyrſt I wyl begyne wyth Iohan fyſhe, who perceyuyng the great abuſys off the clergy and ſprytualtye, about xxxx yeres paſt, made a lytle treatyſe, and namyd it, the ſupplicacyon off beggers which God beprayſyd toke ſome effect: wher thorow the great nomber off monks, Chanons, Nunnes, falſe flateryng fryers, and obſtinat lyers, wyth ther deuelyſh diſcemblyng, and ypocryticall falſhode were made manyfeſt and openly dyſcloſid, that all men yong and old, dyd perceyue as clere as the day, ther abhominacions, dyſcemblyng falſhod and wyckydnes: ffor the which accordyng to ther deſertes, were by king henry the viij vtterly dyſcloſyd confuſyd and came to nawght, as it is manyfeſt.

Supplication off beggers.

Rodoryke Mors.

Affter that one other booke was made and put forth, vnder the name off Rodoryck Mors, and namyd a complaynt to the perliament houſe, declaryng the great nomber off Iuuor mytis and abuſes that were vſid in the comon welth off this realm the which the more it is to be lamentid, toke litle effect. Beſyds many and dyuers other good books made as well in the tyme off K. H. 8. as in the tyme off K. E. 6. which in lyke caſe toke no effecte.

A ſupplicacion to the quene.

More over now off late days, one more then a yere paſt off a good zeale that he hath to this his contre off England, made and ſett forth a boke namyng it a ſupplycacyon to the quenes Mai. wherin he hath manyfeſtly declaryd, the wyckyd deuyſes off the ſhameles byſhoppes and clergye off England: how they for the vpholdyng off ther deuelyſhe kingdom, haue bene all weyſe ſeruers off the tyme, As was that wyckyd Steven gardener B. off wyncheſter, who manyfeſtly as ther apperyth, declaryd the ſame by hys booke de(vera obedientia) which boke being then made accordyng to

Gardeners booke de vera obedientia.

gods

gods worde as he prouyth playnlye, that began to take rote in hym. And afterward being geven vp off god, he refusyd the same and refusyd gods worde, which booke is wholy agaynst the supremacy off the B. of Rome, the reasons grundyd apon gods worde, wherin he also many sessly declaryth the maryag betwene K. H. 8. and quene catharyne to be altogether vnlawfull and vngodly, and thereby prouith the quene to be a bastard, as playnlye apperyth. And bonner bysshop off london confirmyth the same by his prologe made before the same booke de vera obedientia, which is notable to be merkyd and notyd off that most wyckyd and dyssemblyng tyrant, who is past all shame and honesty. Also off Tunstall b. off durram, of his sermon that he preachyd before K. H. 8. on palm sonday 1539. and is openly in print, proving by many good and probable reasons, Cardinal pole to be an arrāt traytor to his contre, and worse then an infydell, and doctor smyth that wethercoke, that turnith with euery wynd off doctrine, as apperith by his so often recantyng. In the same supplicacion is made an exhortacion to the lords and gentyllmen off England warnyng them to beware off the craftie and falshode off our dyssemblyng byssh̄oppes, and clergy who lyke most arrant traytors, go about to betraye this noble realm of England, in to the hands off the prince of spain only for the establyshment off ther wyckyd kingdom, which if it come to passe, this noble and free cōtre shalbe brought in to most vyle bondage, and slauery, the which I beseech allmychty god to defende yff it be his holy wyll and pleasure amen.

Bonner B: off londom

Tunstall B: off durram.

Cardinal Pole.

Doctor Smyth.

Byssh̄opps and clergy traytors.

Sens that tyme, a trew hartyd Englyshman, perceyuyng the myserable thraldome, seruytude and bondage, that the goodly contres off Naples, Miland &c be brought in to latlye, to say sens the K. off spayne hath come to the croume ther off, hath made a treatyse calling it a warnyng for England, wherin he hath declaryd playnly and at large, what taxes, tolls, and tributes the K. off spayne and hys spanyeards, hath brought those goodly contres vnto both of corne, wyne, flesshe, fysshe, salt, and frutes &c. and what subsydes euery mā off occupacion must pay dayly, as by the same boke at large more playnly apperyth.

Naples Myland.

The warnīg for England.

And although many occasyons haue bene mynystred and dayly more and more inseuyth, wherby it is to be supposyd, the distruction off our contre to be nere at hand (except Gods great mercye) yett is ther non, that hath made the la-

mentacyon therof. wherfore percey uyng ſuch things com to paſſe, as be allredy done, and dyuers other practyſes, wrough and aworkyng, only to bryng this noble realm in to moſt wyle bondage and ſlauery off the ſpanyerds. I. haue often be-wayly d and lamentyd the ſtate theroff: And becauſe it is my d wtye for the loue that I. bere ther vnto I thought it good to ſett it forth, that other good and vertues men perceyuyng the dyſtructyon theroff to be ſo nere at hand, that they alſo la-mentyng the ſtate theroff myght be the more mouy d to make ther erneſt prayers to allmechty god, that he for his dere ſone Ieſus Chryſtes ſak, wold ſpare and be fauorable to our pour contre off England now ouer rune wyth horyble ydolatry. And that he wold perdon and forgeue vs our ſynnes, for the which cauſe, he hath ſent ſuch wyckyd rulers to raygne o-ver vs, for as S. Iames ſayth the prayer off the luſt man avay lyth mych. And I doubt not, but god his mercyfull pacient and long ſuffring, and wyll haue mercy apon vs, and apon his pour congregacyon ther, orells wher ſtateryd abrode, at ſuch tyme as he knouyth beſt to his honour, and wyll alſo take ffrom vs our cruell rulers, that haue ſo ſore perſecutyd and ma de hauocke of his ſayd congregacyon, the which I beſech him to do for the blude of his dere ſone our lord Ieſus Chryſt, that we maye ther once agayne openly confeſſe his holy na-me, to the vtter confucyon off the kingdom off Antychryſte amen.

Erneſt prayers.

Iaco. 5.

But foraſmych as non off the ſame godly books and warnings ether com not to the quenes hands, or ells wyll no-thyng molyfye here harte, but that ther is ſought malyciuſly and off a ſett purpoſe the dyſtructyon off the noble men gen-tyllmen and comons off Englande wherby may the more eaſyer be brought to paſſe, ther moſt wyckyd deuyſes and purpoſes, that is, to geue away and betray this noble realme off England, in to the hands off the king off ſpayue and his ſpayny erds. wherfore I haue thought it good to declare vn to my natyue contre, ſerteyue off thes many feſt treaſons, and practyſes, but fyrſt I wyll declare the prophecye off that bleſ ſyd marter off god mayſter hugh latymer, preaching before the moſt vertues prynce K. E. 6. in his palays at weſtmynſter 1549. that thes plages ſhold com apon vs for our vnthank-fullnes, and that god wold ſend ſuch tyrants to rayne ouer vs, for our vnrepentant hartes, which now is come to paſſe in dede, and was thought at that tyme a thyng impoſſyble, but that gods worde muſt be trewe which was ſpoken by the ho-

ly

ly gooſt thorow that bleſſyd martyr M. latymer, and hys fe-
low marters and other preachers, as it is cometo paſſe at this
day.

And becauſe the prophecye which he then prophecied in
his ſermon before the king, is now all to gether fullfyllyd as
playnlye apperyth, And that ſermõ & prophecye mouyd me
mych to lament the ſtate off our contre, hath alſo partly caw-
ſyd me to make this lamentacyon apon this realm off Eng-
land. And becawſe it ſhall not be thought, that I wyll add or
deminyſh any parte off the ſayd prophecy, I. wyll here recy-
te pte of hit, worde for worde as it is printid in the boke off
his ſermõ, he taking occaſion to prech before the king, of the
dwty of kings rulers, and Maieſtrates, as here after folowith.

The cawſe off the making off this lamentacion.

It makyth no matter by what name the
rulers be namid yf ſo be they ſhall walke ordinarly with god
and direct ther ſteppes with god, for both patriarks, Iudges,
and kings, had and haue ther auctorite off god, and therfore
godly, but this ought to be conſidred, which god ſaid. Non
præficere tibi potes hominem alienum, that is thou muſt not
ſett a ſtrenger ouer the. It hath pleaſid god to graunt vs
a naturall liege king, and lord off our own nacion, an Eng-
liſhman, one off our own religion god hath geuen him vnto
vs, and is a moſt precius treaſure, and yet many off vs do de-
ſire a ſtranger to be king ouer vs. Lett vs deſire no more to be
bankers, but lett vs indeuoure our ſelues to walke ordinatly
and plainly after the word off god, lett vs folow daniell, lett
ys not ſeke the death of our moſt noble and rightfull king, our
own brother both by nature and godly religion, lett ys pray
for his godly eſtate that he may liue long among vs.

The very wordes off M. Latmers ſermon.

A ſtranger to be king.

wel the kings grace hath ſiſters, my lady Mary and my
lady Elſabeth, which by ſucceſſion and courſe ar inheritors to
the crown, who yff they ſhould mary with ſtrangers, what
ſhuld in ſewe god knowith, but god graunt they neuer come
to courſing nor ſucceding, therfore to avoid this plage, lett vs
amend our liues, and put away all pride, which doth drouue
men in thes dais, all couetiſues wherin the Magiſtrates and
rich men off this realm ar ouer whelmid, all lechery and all
other exceſſiue vices, prouoking gods wrath, were he not
merciſull, even to take frõ vs, our natural king and lege lord
and to plag vs with a ſtrange king for our vnrepentant hart, w
herfor yff you ſay ye loue the king, amend your liues and thẽ
ye ſhalbe a meane, that god ſhall lend him vs, long to raygn
ouer ys, for vndoutidly liues prouoke mich gods wrath ſcrip

A ſtrange King.

tare saith, Dabo tibi regem in furore meo. that is I will geue the a king in my wrath, Now we haue a lawfull king, & a godly king, neuertheleſſes yet many euels do raign, and a litle after now I here say all thinges ar endid after a godly maner, or els shortly shalbe, make haſt make haſt, and let vs learne to conuert to repentaunce and amend our lyues, yf we do not feare I fear leaſt for our sinnes, & vnthankfulnes an hipocrite shall raign ouer vs. Long time we haue bene seruaunt and in bondage, seruing the pope in Egipt, god hath geuen vs a deliuerer, a naturall king, let vs not take no straunger of another nacion, no hipocrite which shall bring in again the papistry, hipocrisie, & ydolatry, no diaboliall minister, which shall maintaine all deuelysh workes & euell exercises, but let vs pray that god maintaine, and continue our most excellent Kinge here present trwe inheritour of this our realm both by iuste and also by the speciall gift and ordinance of god &c.

A naturall King.

M. Latimers wordes fullfillid,

Iff this prophecie of that blessid martes of god M. Latimer be not now com to passe and fulfillid let all men iudge, which before was not regardid, yet it was thought a thing impossible such alteracion and tirranny to haue followid, as now plainly appereth, and yet this is but the beginning off sorows & plages that shall follow, onles god of his great mercy (at the cry and lamentacion of the poure oppressid, which lyue in misery and bondage of conscience) feare this plages now begone, and mercifully appere before our eies, for our ingratitude and great vnthankfulnes.

Oh what a place is it to see strangers rule in this noble realme violently, wher before time trwe naturall Englishmen haue gouernid quietly? what a lamentable thing is it that although quene Mary being born in England, and maried to here father a noble man of trwe naturall prince and English man? yet she followith nothing his steppes in trew zeal to his realm, because she tokē the most part off here blude and fromake off her spanish mother, and therfore from time to time euer regardid her spanish kinred, and promotid them, by geuing them licenses, whereby they do cary and conuay away, out of this realm freely without paying any custome therfore, our goudly & best comodites, as wooll Tin leade lether &c to the great decay and ympouerishment, off the poure comens off this realm, by reason wherof the said comodites, be now at doble pryces, that they were before, & also poure men cannot be set a worke as they haue bene,

The quen taketh her blud off her spanish mother.

The spanierds cary away our best comodites.

Ye who seith not but that she seketh the distruction of tho

se

se nobles & gentillmen, that here noble father tenderly lo-
uid: the thing is manifest and cannot be denied, who wold e-
uer haue thought such vnnaturalnes, as to cawse that worthy
and vertuose Lady, Lady Iane, being inocent and giltles, as
the quene here self did thinke, being compellid to take the stat
apon here of xvij. yeres of age, and so neie off here kindrid,
to be so cruelly murtherid: Lady Iane put to death.

Also to cawse that worthy and vertues man, and mar-
ter of god Thomas Cramner Archbishop of canterbury, to be
so cruelly murtherid who sauid here liff, what time as K. H. 8.
here father wold haue dispachid here, for her cõtempt & diso-
bedience, when nether the old duke of Northfolke, nor othr off
the temporall lords of the counsell could intreat here said fa-
ther, but that she shoud die, then went this meke archbishop
to be king, and so prudently pewrsadid him, that he sparide
here and sauid her lyff, which when he had obtainid the duke
off Northfolk & the other lordes off ther counsel, gaue hym
such thãks for that dais worke, saieng to him that yi euer they
liued, and lay in ther power ther wold requite it, so that it is to
be supppsid that yff the sayd duke off Northfolke & had liuid,
he shuld not haue bene so cruelly murtherid. But here is to be
notid great ingratitude, and vnthanfullues, to requite him with
death that sauid here liff. Thomas Cramner. Archbishop off canterbury.

K. H. 8. here noble father perceiuing the wisdom, sobre-
nes honestie, meknes, and good lerning off the said Tho-
mas Cramner, promotid him not only to be archbishope off
Canterbury, but also metropolitan, and primate of all Eng-
land, and becawse he so prudently and soberly behauid him
selff therin he made him cheff off this preuy counsell, and for
the fidelitie that he found in him, at the time off his death, he
made him one of the cheff of his executors off his testament
and last will: when he put out Gerdenar. B. of winchest, & co
mittid vnto him as one off his executors the gouernance off
his sone, that worthy prince king Edward the vj, vnder K. Edward.
which noble prince, this realme off Engl and was quietly go
uernid and rulid, with out any such crueity and tirany as is
vsid now adais.

Wherfore o England / England / La-
ment, lament, how great and greuouse are thin offencis, and
sinnes, that god is so sore displeasid with the, to suffer such rulers to bridle the and so sore to plage and scourg the, ye ve-
rely a very rood of god apointid, and therfore wounderfully A very Rode off god.
and meruelusly reserud and kept, to plage England, for ther

vnthankfulnes, and for not knowing the time off ther visitacion. wherfore now England repent repent, and bewaile thy miserable state, for tif thou do it not ryght sone, thow art no lesse shortly to be ouer throwen with straūgers and tyrāts, who will rule and bridle the, as they haue alredy threteniḋ the, thy goodly womē and faier doughters will ther defile, thy pleasaū houses and goodly places off pleasure shalbe geuen vnto thē, and they shall in ioie thy labours, which thou & thy forefathers, with great pain trauell, and troble haue gatherid to gether for the, the thing is now a working, and the fire ackindling, so that yff god only off his great mercye help the not, thou art like to be distroid very shortly, for they that guide the my people, saith the prophet Esay, are extorcioners and wamen haue rule ouer you. O my people thy leaders deceaue the, and distroy the way off this foot steppes. It is ye that haue burnt vp my vine yard, and the spoyle of the poure is in your houses, wher fore do ye oppresse my people, and smite them on the face saith the lord off hostes.

Esay. 3.

It is written in the 34. chap. off the booke off the holy mā Iob. that for the sinnes off the people god sufferith a tyrant to raign ouer them, yᵗ England now haue not tirans and womē to rule aū raigne ouer them, let all men iudge: doth not all ther doing aū procedings declare manifestly that it hath bene labord and gone about by all the weais & meanes that canbe deuisid or ymaginid to geue away (I will not saie to betray) this noble realme off England, in to the hands off the spanierds.

Iob. 34.

The quene desirid to mary with the prince off Spain.

Fyrste dyd not the quene immediatly as sone as she came to the gouernance & dignite off this realm desire to mary with the prince off spaine, and assone as the matter was espied, were not, 20 off the perliament house sent to here, to declare what mormites wold folow to the realm if she maried with any stranger, and therfore desirid here to mary within the realm, wherby it is esye to be perceinid what she hath had alwaise in here minde.

The pretēdid to be with child

After that was it not presentyd, assoue as she was maried that she was with child, and without all shame cawsid the same to be puplished aū sett abrode in print and subscribid with the hand off 20. off the preuy counsell that the hole body off the realme, might thinke the same to be trwe, and immediatly apon the same callid a perliament, because the nobles and comons should be the more willing & redy to condiscend and to geue the crone off this noble realme, to the prince off spaine, to thentent that he with his proud spainierd might

bridle

bridle this brithanishe nacion, according as it is sett out in print about the fisnamy or pictur of the quenes in thes words.

Illa ego, cui superare suos Deus optimus hostes
Iustitiaq; dedit gentem frenare Britannam.

The quenes pose about her fisnamy.

And when it was perceiuid that ther practise wold take no place, but that it was espyed in the plament howse, and that he could not haue the croune to him, were they not then markid and notid, who were against it and to some off them were sent patents of 100. lib. a yere, some of 200. lib. a yere, some more some lesse according as time and occacion serued, to stope ther mouthes withall, & loke who shewid not them selues redy & inclining to take a bribe to betray this ther natu rall contre, was not one quarell or another pikide to him or them, wherby they were brought quorum nobis, and then to lay ether treason or heresie (as they call it) to ther charges, wherby many were brought in to preson as it is manifest, by reason wherof who dare speake ther minds frelie in the said parliament house, according to the auncient priuileges off this noble realme and is not this also a plage which is come upon vs for our vnthankfulnes according as our true prechers and prophets declarid to vs as is afore said. And for the more fur therance off this ther wickid purpose, did they not with out all shame, sett out in print, a genelogy or petigre in the english tonge, to proue by the same genelogy that the prince off spain came off the bloud off king Edward the furd. Be all thes practises think you, for any other purpose, but for to cause the comon people, to haue such a good opinion off the prince of spayne, that ther might be the more redy an willing, to haue him crowned king, off this realm. And therby to disinheret, all the next rightfull heires off the same, and so to bring this noble realm into the bondage off strangers, contrary to the auncient lawes, statuds, and customs off this noble realme off England.

Patentes gouen, and graunted.

This genelogy had bene treason in the time of K. H. 8.

And now of late who is ignorant of so many noble men and gentilmen secluid out off all shires, and cauillacions & quarels pikid to them, and so cast into prison (as they say) vpon suspecion of conspiracie against the quene, which thing is but vaine and ymagined as apperid lately by M. Iohn frog marton, who at the time off his execution, confessid openly to the people that he neuer offendid in any treason against the quene, and ther upon toke his death, and yet he was most cruelly hangid drawen and quartrid: how be it I know some men will answere and say, that he was condempnid by the law

Iohan frogmarten.

and the queſt paſſid againſt him and found him gilty &c but I wold know off the againſt I pray the what queſt dare quite any man, were he as ygnorant and clere as Suſanna, yff the iudges condẽpne him, as the wickid iudges condempnid here, because ſhe wold not condiſſient to ther ſhamfull luſt and deſire.

Do ye not know how 12. honeſt and ſubſtanctal merchãt men off london were handlid not long ſens, becauſe they cleard & found ſir Nicolas throgmarten not gilty, according to ther othe and conſcience, but what was ther reward, were they not all moſt ſhamfully put in preſon, wher they lay miſerably ſome halff a yere, ſome more ſome leſſe, and after ward were fain to pay ſome off them 200. lib. ſome 500. merks, ſome more ſome leſſe to the quene, according to ther abillite and ſubſtance, or ells they ſhould haue remaynyd ſtyll in preſon, with out any right, iuſtice, or lawe.

The queſt that quit ſir Nicolas frogmarten inpriſonid therfore.

Here by ye may perceiue, what tyranny is vſid, and by this practiſe they haue ſo feard honeſt men that ſhould go apõ any queſt for the quene, that they will ſay and do as the quene will haue them, rather then to be ſo cruelly and ſhamfully intreatid and handlid as thoſe 12. honeſt merchant men were before, who hath herd of the like tranny vſid in England before this time, I do remẽber in the time of K. H. 8. that the lord dacres of the north was indightid of treaſõ, and a queſt of honeſt mẽ did quite him according to equite and iuſtice, and yet I neuer herd that any off the ſame queſt were ether in priſonid or trublid therfore.

The lord dacres.

Is it not alſo manifeſt how ſhamfully, thoſe thwo knights, Sir peter Carow and Sir Iohan Cheke wer betraied, taken and caried away, ryding betwen bruſſells and Andwerp, in the county of brabant. And had not Sir peter Carow his pardon ſent him ouer the ſee, ſo liberally, both for liflands and goods that a larger perdon hath neuer bene grauntid. And likwiſe Sir Iohan Cheke had he not the quenes licens, to depart the realm, and being both as it was ſuppoſid in ther princes fauoure or at the leaſt no mã perceiuid the contrary, for they both had bene with the quenes embaſſadors at bruſſells, Andwerp and barro, mich frendly comunicaciõ and great chere was had betwen thẽ, after that they tiding to gether to bruſſells, to them baſſadors, which were ther preſẽt both to gether, wher they were frendly, and louingly interteinid, and great chere was made to thẽ thre dais to gether, and no maner thing laid to ther charges, and alſo louingly and frendly toke ther leue of the ſayd embaſſadors, and returnid towerd Andwerp again, were moſt ſhamfully, by the kings marſhall of that cõtre taken, and

like theues caried away, and so conueied to the tower of London. Is not this also a lamentable case, to here ties two gentilmē, to be betraid so shamfully, who wil trust such rulers with any maner promises, whē they thus seke to betray, the noble and gentilmen of this realme. Is this the truth and credēs that should be geuen to princes wordes, when they thus shamfully pluke backe that they haue graunted, and perform not that they haue promised.

Princis promyss not performed

More ouer who seith not playnly now that the prince of Spain hath optenied to haue the name of the king of England and also is printed in our english coine, to ioin our englishmen with the armes of Spain, al his money with the quenes, the ensaule of England being made ouer both their heds in the middle, and yet apō neither of the both, and the superscripciō about the same coine was with the name of philipe and Mary, as apperith, sens that time is it not manifest, that he inde a priuate coine hath vsurpid further, and ioinid his armes with the armes of England, and made his picture alone, with the imperiall crone of Englād apon his heed, leaving out both the quenes picture, and also her name, and so vsith both the name and armes of England with out the quenes, hauing this superscripcion about his coine Philip. R. anglie, francie, neapolis princep. hispaniar, by this ye may perceiue what he doth intend and purpose, and that he seketh not to mariage the quenes person, but the welthy and rich land off England.

The king vsyth the armes off englād in his coin with out the quenes name or ymy.

Beside this, what practises he inuentid daily, to set England at variance with fraunce, it is not vnknown, not only by geuing out that englishmē should go aboute to betray calis to the frenchmen, whirby our nobilitie might haue occasiō to send in soldiers of his, and so take the town and fortes forhim selfe, but also to cawse some of our holy lādars, which be soldiers about guines, or hōnes, to pike quarels with the frenchmen to set vs & the to gether by the eares, finally that meanes the quene might haue occasiō, & that it might be thought she should be cōpelled, to send out both shippes & soldiers, & so not only cōsume the speciall pre of the substāce and treasure of the realm, with the artillary and nauy of the same, but also wilbe occasion off destruction off a great nomber off the noble men gentylmen & seruaūts off this realm.

Practices set vs at variance with fraunce.

It is not long sens that we had warres with fraunce, which was for thē our ple asur, but what folowid ther of, it is not vnknowen dyd it not almost begger the hole realm, besids the losse, & distructiō of a great nōber of worthy gentilmē and comōs. Therfore I would desire the states of the realm, that they

The frutes off warres.

wilbe circūspect añ well aduisid, how they attempt, to breake wyth fraunce, for the pleasure of any other princes, least they be the occasiō of the distruction and beggery of the hole realm.

what we haue sustcynid by the last warres with fraunce.

More ouer it is to be considred when king henri the 8. begā warres with fraunce, how that before he had bene at rest and quiet 30. yeres with out any warres, in the which time, he had gatherid diuers waies, great great substance and treasure wherby it was supposid he to haue had sufficient, to haue maintainid his said warres with all: but for all that, was he not fain to gather off his nobilite, clergy, and comons, diuers great subsides, beniuolencis, lones or lending off mony, besides also our fine coines off gold and siluer, was turnid in to copper and brasse as it is manifest at this day, which was a great decay to our comō welth, as it cannot be denied. wherfore yf the quene should now begin wārres with fraunce, for her husbōds pleasure, and haue not the like prouicion aforehand in comparison off her said noble father (as it is to be supposid that she hath not) by raison she hath geuen away so mich to the B; off Rome and his adherents, and beggerid her nobles and comōs to set vp her spitfull spiritualty (so that the old prouerb is now fulfyllyd, S. Nicolas is on horse bake and S. George is on fote) wher apon it is to be thought that she hath nothing the like prouision, that her said noble father had, when he began to haue warres with fraunce. And therfore I will leue it to the counsell and states off the realm, to consider what will folowe, yff we should at this present, haue warres with frāce for as I do vnderstond by other, England is in as great misery and penuri at this day, as hit hath bene in many yeres before, the dearth of corne, and all maner of vitall be so exceding dere, although at the first coming in off the quene to her reygne, it was reportid, that that shamfull ydoll, (the blessid masse as they call it) had brought with it, all things plenty, which being contrary, now plainly appereth, to be the occasion off the great vengeauce off god apon this realm, for so shamfully receiuing again, that wickid and abhominable pop Rome, with all ther wickid ceremonies, expressly against god and the death of his sone Christ.

The quene hath no prouision a fore hand.

The masse is the occasion off the great dearth in England.

This haue I written, considring it to be my dwty in waring my natiue contre, to auoid the great plages and dangers, that be now coming apō them, and knowing it also to be the dwty of euery christean & trwe hartid englishman, and that man that perceiuith this his natiue contre like to come in to ruyn and distruction, and doth not indeuore hym selff by all the meanes he can deuise, for the deliuerance ther of, the same is not

worthy to be coumnd a trwe hartid englisshman, but a traitoure to his contre, what shall then euery trwe hartid englisshmā, Iudge of Miles hogerd and his selow helpers, who more like swinherds haue made, a shamfull, railing, foulshe, and blasphemus boke, against god and his pour perseeutid members, and afflictid, congregacion now dispersid abrode in diuers contres for his names sake, who by ther flattering bocks, extollith the King aboue the mone, aledging in ther books the saieng off Themistocles, to the Athenians by thes words why make ye thes tumultes and rumors, against them, off whom by manifold wais, ye haue receiuid so many comodites what shall all men Iudge off this shameles flaterers. I pray you what commodites hath England receiuid, of the king: Except it be, that they bestowid an hundrid thousand ponds, for his charges, to bring him, and his nauy off spainierds in to england, which mony, thenglisshe merchants latly haue paid at Andwerp as it is manifest and cannot be denied. Besids that what dicomodites and rwin England is like to receiue by hym, I pray god thy may be warnid to take hede in time. And as touching the kings persone, I know non to find any faute with it, except the quene her selff do, for lake off his company so long, the which as it is reportid he litle regardith, for as his spanierds haue blasid abrode in other contres saieng what shall the king do with such an old bich, also affirming that she may be his mother, a yonger is more meter for him, with modispitfull words spoken off them, the which yff an englisshmā should report, should be taken for to odius. And as for England with a great nomber off the states of other contres: could haue bene very well content, that he had, pceded with his former mariage, with the dowghter off portyngall which had bene more seter and quieter for him, both by the Iudgment of his own spanyerds, & also of many other. And as for the nobles and comons off England, they could haue bene very well pleasid, that the quene had also maried withi the realm as with the lord Courteney earl off deuenshir borne of a noble house, or with some other noble man. And so had the said lord Courtney not bene compellid for the sane gard off his liff, to haue trauelid beiond the seas in to strange cōtres, wher as it is supposid he was poisonid, for fear off putting the prince off spaine besid his protensid enterprise.

Miles hogerd & his felows.

Themistocles saieng.

The spanierds report of the quene.

The dowghter off portingal.

Lord courtney poisonid

The lady fransis dowghter off to the french quene

what shall men Iudge also off the quene, that now suffrith the aspergement off her blude, and suffrith the hieres apparant off the crone to mary so basely and vilie, to bring therby the succession, out off chamacres, that people may the les-

le care yf the croune, go to a ſtranger, which is contrary to the lawes and ſtatuds of this realm, which wold not haue bene ſuffrid in the time of King Henry the 8, nor in any other kyng or princes tyme, that had ſet by the honour of the realme, who ſeith not the practiſe, that is vſid daily, and all for poure England. The concludions of peace with the french kyng, to mich redounding to ther diſhonours because they myght the more quietly worke, and make ther practis for England, without lett or mistrust off any other forain princes.

The ſpaniards intend to make a conqueſt off England.

And becawſe they haue failid off ther purpoſe at two perliaments and cannot haue ther desire, by the comen assent who ſeith not ther practiſe and intent, to enter vpon the realm with poure an force, and ſo to cauſe the prins off spayn to make a conqueſte off thys noble realme (yff he cann) and therby to diſinheret all the noble blude and comons off England, and to plant in ther places the wyle ſpanyerds, contrary to the rightfull lawes and customs off this realm. And dyd not the quene when she was crownid, take a ſolempne othe, to maynteyn and defend the old and ancyent priuileges & customs off this realm, and how she kepith them let all men iudge.

The quene toke an othe at her coronacion.

Moreouer what a grevounse plag is it, perceyuing the great dearth and scarsite off corn and wytall & c to be in all englond at this present which hath not bine ſeen many yeres before, wherby the comen people be in great pouerty and misery: that ther is gatheryd ſuch great ſubſidies off them, beſids, tenes or lending off mony, as is now, only to kepe them low, and in misery, that the prince off spayne may the ſoner optain to come to his lawd pretended enterpryſe.

Note how the comens be trenyd wyth ſubſidies and loanes.

At the quenes firſt coming to here raynge, ſhe forgaue the moitdye, that was graunted to king Edward the 6. wherby it is to be ſuppoſid ſhe had no great nede off mony, or elſe it was to make the people more willing to conſent, that ſhe ſhould marry with the prince off ſpayne.

Is it not alſo manifeſt, that ſens ſhe came to her state and dignite, that ſhe hath had no warres, wherby here treaſure ſhould be conſumyd, but contrary wyſe hath gotten great penſyons and ſubſtaunce off thoſe noble men and gentyllmen, that haue ſuffrid moſt cruell death, beſids great fines that ſhe toke an doth take of many noble men and other

ns

sens she came to her raygne as it is manyfest. But all her gathering is to help the King her husbond, and to enrich him and to make him strong, that he may the more easely com in and conquere this noble realm.

what the quen meanith by gathering off mony.

Also is it not manyfest how many thousand pounds is dayly payd, by Thenglish merchants and staplers at Andwerp, by the quenes comaundement, and daily more and more is paid by them, and therfore Thenglish merchants, ar comaundid, to make ouer but two shyppyngs a yere, to the vtter vndoing off a great sort off yong merchant men who ar not able to abide ther merkets so long, and wherfore do they cawse this ordinance to be made. but only that at such tymes, many clothes and wolles may be shyppyd ouer the sees to gether: off the which clothes and wolles the sayd merchants must lend to the quene, a serteygne seme off mony off euery cloth, &. serpler off wole, that they so shyppe, that it may amount to. xxx. or xl. thousand pounds at a tyme to thentent that it may serue the king, to mayntcyne hym and his mynyons out off the realm, becawse he hath no great hast Home to the quene, being now more then xv monythes from Here, wherby it is manyfest and playnly apperyth as clere as the sone, that in marriage he sought not the quenes persone but only the rich and welthy realm of England.

wha the english merchants must pay at andwerp for the quene.

And by cawse I know my name shalbe abusyd, for wryting thus playnly my mynd, for the dwtye and good wyll that I bear to my natyue contre, I do desyre the therfore gentyll reader, what so euer thou be, that thou wylt consyder, how many worthy men off the Romayns, dyd not passe to venter ther liues, and gaue them selues to the death, for the delyuerance off ther contre, as Caius Mucius Seuola, Marcus Curcius, and many other (as plainly apperith in Titus Liuius, the Romayns story) for the deliuerance of ther Cyte, cõtres and comon welth from the hands of strangers ther henemyes, like as I do at this tyme, and therfore I do desyre them to iudge the best off me consydryng I do but my dwtye, which likewise is the parte and dwty off euery trwe hartid Englisheman.

The auctors request.

Mucius Seuola.

Marcus Curcius.

Miles hogerd and his felous ar blind snailes and hyssing serpents.

And as for hogerd and his felows who may be comparid to blind snailes, and hissing serpents, creping out of ther holes to fight against dead men, and also with such whose answers

cannot be suffrid to be rede and indifferētly to be iudgid, and therfore thes snailes may be bold to crepe apon ther own dūg hills, to lie, slander, and condempne, Christes pour members at ther own pleasure, for yf our answers might be suffrid openly to be red and indifferently to be judgid (such answers should be made to thei follithe and slanderus books with aledgid auctors out off the gravesend barge, which be mete coners for such cuppes) they suould be so paintid out in ther colers, that they should be asshamid here after, to Raile and lie as they haue done, onles they be past all shame, like as that inocent prelate doctor standish, who long agone wrote a treatise against doctor barnes after he was burnid, which often times afterward he lamented, and recantid the same: who now beginnith again to wax bold like a snaile creping out of his shell seing no man dare openlie resist him, beginnith again to write, and affirmith that he will now abide (by his follishe fantasies) to the death, alake pour cokscicom, that turnith with every wind off doctrine, as a great nomber off his felows haue done, who being more wily, and crafty then he is, although they make books ar asshamid to setto ther names, for fear off after clappes, for they dought how long this hothe weather off persecucion, and borning wil continew, and therfore ar contentid, that such swinherds as Miles hogerd and his felous be, shall beare the name, who for vain glory, and hope to come to promocion, ar contentid like blind busserds, to take it apon them.

Rogerds auctor aledgyd out off the gravesend barge.

D. standish is a cokes come.

Miles hogerd.

Thomas Archbis. off canterbury b. off londō. b. off worcetr b. off glocetr b. S. Dauiths doctor tailor M. rogers, M. bradford M. sanders, M. filpot &c

who euer hard off so many worthy bisshops, and lernid men, to be so crucily martrid, as hath bene now off late dais, as namly Thomas Cranmer archbisshop off Canterbury, M. Ridley bisshope off london M. Latimer sometime bisshop worceter, M. hoper bisshop off gloceter M. pfarer bisshop off S. Dauiths, doctor tailer off hadle M. Rogers, M. bradford M. filpot, M. sanders, with many other vertues & lernid men, besid M. grene, & M. Cawsten gentilmen, and many other gentilmē in diuers shires & places off England, besids also many vertues men and women, whose nomber I cannot certenly reherse, but amsure and certeine, that ther names ar written in the boke off life, and because our Rulers wold haue ther tirañie made the more manifest to the word, did they not lately burne 13. men & women in one fire, at stratford the bow besids london.

Yff for our sinnes and vnthankfullnes, god hath not sent vs strangers and turants to Raine ouer vs, according to the prophecy off M. Latimer, then was ther neuer any. Yet ha-

haue we one notable example of a wickid tirant, in the third booke off the kings, in the xvij. xviij. and xix. chapters we read off that curſid woman quene Iesabell, who off a wickid zeal that ſhe had to the ſeruing off here falſe ydols cawſid all gods holy prophets to be perſecutid and ſlaine, in ſo much that the holy Prophet Elias was fain to fly in to the wildernes, to ſaue his lyff, wher god ſent a rauen to fede hym, wher he cried and complaynid to god, ſaying lord they haue diſtroied all thy holy prophets, and I am only eſcapid, and yet they ſeke after my liff, but god anſwerid Elyas and ſayd I haue yet reſeruid vnto me vij. thouſand, that haue not bowid the knees vnto Ball nor worſhippid his ymage &c. Even ſo I truſt, and doubt not, for all the greuonſe perſecucions, and tyranny that is dayly vſid againſt gods ſaints god hath reſeruid many that haue not bowed ther knees to ther ydols, but that do continew in ther prayers ſtill to god, for his pour afflictid church off England, now diſperſid and ſtaterid abrode, at whoſe crye and lamentable complaint, god will aduenge him ſelff off his and our aduerſaries, our wickid rulers, and will bring ſome off them to as ſhamfull an end, as he did that curſid, and wickid woman quene Iezabell.

Reg. 17. 18. 19. chap.

Quene Iesabell.

Elyas.

wherfore dear brethern, ſeaſe not to lament, and bewaile our ſinnes, and the ſtate and miſery off our countre, that is come apō vs for our vnthankfulnes and for not knowe legyng the time of our viſytacyon and doubt the not, but godis mercifull, pacient and long ſuffring, and will at his appointid time ſo confound them with all ther falſe ſpitful ſpiritualty that all the world ſhall know, that he only is the lord in all the earth. wherfore I ſay enceagaindeare brethern, lamēt, lamēt, the ſtate of our native contre, & ſeaſe not to crye with me vnto god & to beſech him for his deare ſone our ſaueyour Ieſus Chriſtes ſake, that he will haue mercy apon his pour church off England, and that he will not geue vs ouer in to the hands of ſtrangers and tyrants, his and our henemies, for our ſinnes and vnthankfullnes, for as the Prophet Dauith ſaith in the 107. pſalm It is he that for the ſinnes off the people, makith a fruitfull land to be baraine &c. a godly & comfortable pſalm for all ſuch as be oppreſſyd with tyranny, wherin the afflictid, & troblid conſciens, ſhalbe well ſatisfied. Ther vnto accordyth the ſaieng off the holy man Iob, that for the ſinnes off the people, god ſendith tirantes to raygne ouer them. Seing then that for our ſinnes & vnthankfullnes, we haue prouokid gods wrath who hath ſent vs thes tirāt to rule ouer vs, we haue now not

Pſalm. 107.

Iob. 34.

Iuges 10. other wais nor meanes, then only to subsmitt our selues vn-
der the mighty hand off god & to folow the example off the
children off Israell, who were gods elecie and choien people
what time as they had offendid god by worshipping ydols he
ponisshid them by sending strangers & tirants to Rule & rain
ouer them, who oppressid them as our rulers do now vs, wher
fore they turnid to god humblid them selues with prayer and
fasting, & confessyd ther sinnes and vnthankfullnes, and the
lord said to them, did not the hethen before oppresse you, and
ye cryed vnto me, and I deliuerid you out off ther hands, &
for all that ye forsoke me agayne, and worshippid ther gods,
wherfore I will help you no more, go & complayn vnto thos
gods which ye haue serued, & looke yff they will help you
out off your misery. And they confessyd & said to the lord,
we haue sinnid, do thou with vs, what so euer pleasith the, de
liuer vs only at this time, and they put away ther ydols and
serued the lord, and the lord had pite apon ther misery, and de
liuerid them out off ther enemies hands &c. Oh lett this
godly example moue vs to cry vnto the lord, with our fea-
sting, and confesse like wise our sinnes and vnthankfullnes, &
say to the lord with the Prophet Esay, oh lord of hoites, thou
art god alone off all the kingdoms off the arth, thou only hast
creatid heauen and earth, enclyne thin eares and consider, opē
thyn eyes, and see our miserys, and delyuer vs fromm the
hands off our aduersaries, that all the kingdoms off the arth
may know that thou only art the lord. Ieremy. 5. oh lord call
to remembrance what we haue sufferid, consider and see our cō
fucion, our inheritaunce is turnid in to strangers, & our hou-
ses to forencis. Esay. 55. oh lett vs seke the lord while he is
to be fonnd, & let vs call apon hym whyle he is nigh, so
wyll he be mercifull to vs, Thy holy Prophet Dauith sayth,
that lyke as a father pitieth his own children, so thou lord
hast mercy and pite apon them that fear the. wherfor oh
lord be mercifull to vs, and remember not our offencis, nor
the offencis off our fore fathers, neither take thou vengeance
of our sinnis, spare vs good lord, spare thy poor afflictid chuch
off England whom thou hast redemid with thy most precius
blude, and be not angry with vs for euer, but deliuer vs this
one tim from our cruell enemies, which most cruelly oppres
and persecute vs with most cruell death, because we will not
worsh p the works of ther own handes, which worship doth
pertcine to the only our lord god, therfore ar we spoilyd off
our goods, & persecutid from contre to contre, oh lord our
god hear our prayers, which thou doist geue vs grace to make

A prayer for the church of England,

Esay 37.

Ieremy. 5.

Esay. 55.

Psalm. 103.

to

for thy pour afflicted church off England, oh do not prolong
becawse thou seist, how thy most holy & blessyd name is day
ly blasphemid, therow false and wicked doctrin, wher before
thy holy worde was truly preachyd & taught, & thy church
ther did bear the profession off thy name, oh call to remem-
braunce how mercifull thou hast bene to thy people off old ti-
me, when they were dispeshem & did for sake the, and wor
shippid the works of ther own hids (like as in England they
now do) thou didest not wholy reie ct them, but when they
repentid, and confessyd ther sinnes and turnid to the with all
ther harts, thou mercifully forgauest ther sinnes, and senyst
them deliuerers, as Ahud, gedeō Samson, Iehw Machabeus & Iudges. 3.
other, who deliuerid them from straungers ther heauenies Ieie- Iudges. 6.
my. 14. we know leds oh lord all our mislecds, and the sin- Iudges. 14.
nes off our fore fathers, for we haue offendid the, be thou not 2. Reg. 9. 10.
displeasid with vs (oh lord) for thy names sake, forget not thy Macha. 2. 3.
louing kindnes, and remember the throu off thy glory, oh be Ieremy. 14.
mercifull to vs, be mercifull to vs. psalm. 83. hold not thy ton
ge oh lord, kepe no leuger silens, refrain not thy selfe o thou god,
for lo thin henemyes make a hurle bude, they ymagin craftt
against thy people, and conspire against them, com say they
lett vs rote them out, from among the people. Oh my god ma
ke them lyke a whele, and as the stubble before the wynd, per- Psalm. 83.
secute them with thy tempest, make ther facis ashamid, oh lord
that they may seke thy name. let. thē be confoundid & vexid
euer more and more, lett them be put to shame and perish, that
they may know, that thou art god alone, and that thy name
is the lord, and that thou only art the most hyest ouer all the
earth. psalm. 35. Striue thou with them that striue agayn st the Psalm. 35.
and fyght thou with them that fyght against the. let them be as
the dust before the wind and the angell off the lord featcryng
them lett sodayn difficulte com apon them vnwares, And
the nett that they haue laid preuely cach them selfs in, that they
may fall in ther own mischief, so will we geue the thanks in the
great congregacyon and prayse the among all people, oh lord Esay. 40.
here vs, oh lord be mercifull to vs, oh lord do not prolong the
tyme, becawse thy pour church off England haue borne the
profession off thy name. Thou knowist oh lord that all flesh
is as grass and all the glory off man as the flour off the feld,
the grase withereth and the flour vadith away, but thy worde
indurith for euer. wherfore oh lord call to remembraunce thy
great mercies and thy louing kindnes, according to thy pro-
mises, and do not consider, nor haue respect vnto the nom-

ber off our daily sinnes, and wickidnes, but according to thy great merties we do besech the to forgeue vs, in thy dear sone our saueiour Christes blude, and say vnto vs, thou art our helth, which woldest not the death off a sinner, but rather that he convert and turn from hys sinnes and wickidnes. Convert thou vs vnto the, so shall we be convertid, ād turn thou vs vnto the, which ar in extrem misery so shall we be confortid, for as thy holy prophet Dauith sayth, yff thou shouldist loke narowly apon our sinnes and wickednes, lord who might abyd before the, but he saith ther is mercy with the, and therfore art thou worshippid. Again he saith lord enter not in to ludgmēt with thy seruants, for no man liuing shalbe found ryght wise before the. Seing oh lord thou knowist all things, and nothing is hid from the, thou knowist also that all flesh is gras, & no good thing can com from vs, as of our selues, being but flesh and blud, and all to gether vnproffytable seruants, strech now forth thy mighty hand & confound the deuisis of thin & our henemies abate ther pride aswage ther mallis which styll continew, and persecute thy pour afflictid church off England, that all the word may know, that thou art the liuing god & lord that rulist ouer the whole world, then shall we mangnify and praise thy holy name, which liuist and raygnist one god in the holy Trynite, to whom be geuen all honour glory and prayse, for euer and euer world with out end: Amen Amen.

Psalm. 130.

Psalm. 143.

Pray, pray, pray.

Remembre not our offencis (oh lord) nor the offencys off our fore fathers, ne ther take thou vengeance off our sinnes spare vs good lord, spare thy people whom thou hast redemyd with thy most precius bloud, and be not angry wyth vs for euer.

Spare vs good lorde.

Soli Deo Honor, & Gloria.

30. December. 1556.

A declaracion of the reverent father in god Thomas Cranmer Archbishop of Cäterbury, cõdempnyng the vntrue and flaunderus reporte, off some which haue reportid that he should sett vp the masse at canterbury at the first coming off the quene to her raygne 1553.

As the deuell Christes auncyent aduersary is a lyer, and the father of lyenge, euen so, hath he stirryd his seruantes and members, to persecute christ and his trwe word and religion, which he seasith not to do most ernystlye at this present, for wher as the most noble prince of famous memorie king henry theight, seing the great abuses off the lattyn, masses reformyd some thyng theryn in hys tyme, and also our late souereigne lord king Edward the vj. toke the same whole awaye for the manifold errours, and abuses ther off, and restorid in the place theroff Christes holy supper, according to Christes own institucyon, and as the appostles in the primatiue church vsid the same in the begiming, the deuell goith about by lyeng to ouer throw the lords holy supper, and to restore the lattyn satisfactori masses, a thing off his own inuencyon and deuice: And to bring the same more easely to passe, some haue abusid the name off me Thomas Archbysshop off canterburye, bruting abrode, that I haue sett vp the masse at Canteebury, and that I offrid to say masse before the quenes highnes, and at poules church and I wote not wher: I haue bene well exersised thes xx. yeres, to suffer and bear euell reportes and lyes, and haue not bene mich greuid therat, and haue borne all thyngs quietly, yet when vntrw reportes and lies turn to the hinderance off gods truth, they be in no wise to be tollerate and suffrid, wherfore thes be to signifie to the world that is was not I that did sett vp the masse at canterbury, but it was a false flatering, lyeug, and dissembling monke, which causid the masse to be sett vp ther, with out my aduise or counsell. And as for offring my self to say masse before the quenes highnes, or in any other place. I neuer dyd as her grace knowith well. but yff her grace will geue me leue, I shalbe redy to proue, agaynst all that will say the contrarie, and that communion booke sett forth by the most inocent and godly prince, king Edward the vj. in his hygh court off parlyament, is conformable to the order which our sauey our Christ dyd both obserue and commaund to be obseruid, and which his appostles & prymatiue church vsid many yeres, wheras the mas-

se in many things, not only hath no foundacyon, of christ, his appostles, nor the prymatiue church, but also is manifest contrary to the same, and conteynith many horrible blasphemis in it, & although many ether vnlernid, or maliously do reporte, that M. peter Marter is vnlernid, yet yf the quenes highnes will graunt ther vnto I with the sayd M. peter Marter, and other four or fiue, which I shall chose, will by gods grace take vpon vs, to defend that not only our comon prayers off the churches, ministracyon off the sacraments, and other ryghtes and ceremonis. but also, that all the doctryne, and religion, by our sayd late soueraygne lord king Edward the vi. is more pure, and according to gods worde, then any that hath bene vsid in England thes thousad yeres, so that gods word may be the ludge. And that the reason and proues, may be sett out in wrytyng, to thentent as well all the world may exammyn and ludge them, as that no man shall start bake from ther wryting and what fayth hath bene in the church thes xv. hundryd yeres we will loyne with them, in this poynte, and that, the doctrine and vsage is to be folowid, which was in the churph xv. hundryd yeres past, and we shall proue that the order off the church, sett out at this present in this realm off England by acte off parlyament. is the the same that was vsid in the church xv. hundryd yeres past, and, so shall they neuer be able to proue thers.

Laus Deo.

Impryntyd 1557.